/389 cont./

757 treatment was conditioned by the nature of the disease, or if, on the contrary, similar cures are undertaken each time that an Indian becomes seriously ill.

755 [733] A habitual drunkard, of a quarrelsome and violent temperament, had been taken ill after one of the numerous festivals which the Čipaya celebrate during the rainy season, where he had drunk and excited himself more than usual. /390/ Was he suffering from terrible indigestion? Did he have an attack of epilepsy? I do not know, but the fact is that he suddenly fell to the ground where he remained for a long time in a cataleptic state. The terrified spectators thought that he was dead and were not far from intoning funeral lamentations. He himself, when he regained his senses, judged his state to be desperate. He claimed that a large ball was moving up and down in his stomach without stopping.

755 756 His case was given to an Indian who had nothing to show that he was a doctor or magician. He was a young man who had no particular authority and filled no office at the festivals. Besides he made only rare appearances in the village. Consulted at once, he began by conducting an inquiry on the origins of the illness, giving an attentive ear to the narratives and hypotheses of his client's relatives and friends. It was only then, with complete knowledge of the cause, that he uttered his final diagnosis: two superb topu (silver pins with flattened heads) which had been transmitted from generation to generation in the patient's family were the sole things responsible for the accident. By virtue of a malicious power inherent in their nature, they had pierced the stomach of their owner, trying to kill him. They had been assisted in this crime by a silver Peruvian coin worth a quarter of a real, which
● [961] the sick man had also inherited from his father. No one could doubt that these precious topu were dangerous: the best proof of the terrible influence which emanated from them was the sickness and death of the patient's mother, which public opinion attributed to these ornaments. The magician's first duty hence was to exorcise them and to neutralize their action by putting them in contact with beneficent magical substances.

*539 /182 cont./ also the Uru do not have any
81 apachete /piles of stones in the hills/, offering places /183/
[118] at spots struck by lightning, whereas these little monuments
[19] are very frequent among all the neighboring native populations.
[152] However, our informant, an Uru, Carlos Kispe, is very frightened
[829] of storms. The reason for this is undoubtedly that only the pure
Uru enjoy this immunity, not bastards nor those of mixed blood.
[848] Now our informant, although part of the Uru group, was father-
less, "hána hẹp' ɣeɬ- čay," "no father is," "an illegitimate
son," a very frequent case, whose father is unknown. He did
not at all insist on submitting to the test of lightning to be
● [961] assured of his pure Uru ancestry. If an Uru is struck by thunder,
[829] drowned, or even dies of pneumonia -- dangers against which
[848] the true Uru are protected -- everyone sees it as indisputable
proof of illegitimate and foreign paternity.

*539 From the point of view of vocabulary this text shows the
191 same irregularities as the preceding text by the same informant
192 (V) /see p. 15/ frequent elisions of final vowels: ča instead of
čay; the repeated use (1-7) of wáli, "much," an Aymara form
not found in the texts nor in the numerous phrases gathered
from the other informant. 2. wáli- píni, association of an
Aymara word and an Uru word with the same meaning to rein-
force the idea; we find an analogous case in ɣi- hún (5), the
Uru-Spanish association already noted. 2. hána Kála či čúña,
"not good good is," association of two words of almost identical
meaning to reinforce the idea: "this is not good at all." 3. The
particle -kála after the verb "to go" has the exact meaning
of ex in Latin, literally exit. 4. The correct form would be
war- ɣis. 6. háskẹ indicates a very distant fact, an idea still
more strengthened by the suffix -ta, sign of the past: "a very
long time ago."